Elixyrlogia:

ORA

Compendious Discourse, wherein the Eminent and Effectual Virtues and Properties of the

Universal ELIXYR

are set forth:

Not only for the particular Use of them that would prevent the Contagion of the

PLAGUE,

(so far as Art and Medicine can reach) but for the general Cure, Remedying, and certain Prevention of most Acute Diseases Incident to Mankind:

Together with common and daily Accidents (terrible in themselves) which outwardly happen, and are often accompanied with Death, if not prevented.

With the manner of Taking it; the Time when; and how Outwardly to be Applyed when the Distemper is without.

And a Rational Accompt how it may certainly Conduce to the prolonging of Life, if Medically Administred in a little quantity every Morning to an empty Stomach.

By Theod. Le Medde, M D.

London, Printed for *Henry Eversden* at the *Greyhound* in St. *Pauls* Church-yard, 1665.

BRITISH MUSEUM

To the English Lady.

MADAM,

MEn Quack to get money (I doubt you'l ſay ſo of me too when you come to the laſt page) Gentlewomen do good gratis, & like the Samaritan when they have poured in Wine and Oil, and bound up the ſores of the wounded give Money to the relief of the Sick; of ſuch there are ſeveral perſons in this Kingdom of Honourable Degree, who are alſo ſo good proficients in the Therapeutick, or Curative part of Phyſick, that without a ſtrein we may term the daughters of Apollo & Coronis. I may ſeem then to ſupererrogate in offering this (though a choyce Medicine) when they are furniſhed with Medicines, apt for all intentions; yet Madam, how well ſo ever you are provided, let me add this one to your ſtore, and if you find it not as efficatious as is pretended in the Title-page, let me be blamed for impertinence; Untill then ſuſpend that cenſure upon, Madam,

Your Ladyſhips moſt humble ſervant,
Le Medde.

Elixyrlogia.

THere is an Herb which is called *Panax*, 'tis a Greek word, πάναξ quaſi πᾶσιν ἄκος, an Herb which healeth all Diſeaſes: That the due uſe of this Herb produceth health to all that uſe it, let the world judge: But let us underſtand the Etymoligers aright, and take their meaning, which was this, becauſe this ſimple was of good Medicinal uſe, and proper in many caſes; they called it *Panax* or *All-heal*.

For better reaſon do we put this Epithete upon our *Elixyr*, and call it *Univerſal*, not that it will Cure all Diſeaſes whatever mans body may be the ſubject off; but that it is abſolutely proper for preſervation from all malign Contagion, and of great and effectual uſe in the general Cure of malign Diſtempers, and ſeveral accidents which daily happen to mankind. I know there be, and have been, ſome who pretend to a Compleat *Panacea*, or *Univerſal Medicine*; but with what deceipt, their imperfect cures (and by its uſe and adminiſtration ſometimes worſe rendred) do declare. That which in ſhort is here promiſed is, That we would not ſo much as ſeem to pretend to more then can be made good; neither will it be con-

venient to give this Medicine its utmost due Encomium, least we flatter the vulgar sort into the beleif of working wonders (as is the usual Custome of Pamphleteers) which is not here intended, but the bare knowledge of the truth.

Having given you the reason why this Medicine (without injury to the truth, in that it is of absolute use in the Cure of all malign and venemous Diseases, and of effectual use, in the general Cure of other Distempers not malign, with other accidents, in themselves terrible, and often accompanied with death, if not prevented, such as Gangreens, Bitings of Venemous beasts, &c.) is termed *Universal*, it will be needful in order to dispose what these Diseases are that it is most effectual against.

To all malign Contagion, and venene or poisonous qualities (whether arising from putrefaction, and so bred within the body, or conveyed to it insensibly by malign Contagion, or sensibly by external instruments, as the Bitings of Venemous creatures) it is the most proper and powerful Antagonist or adversary to be used by way of prevention, or expulsion of Infection, poison or poisonous qualities received.

To prevent malign contagion, there are appointed by Authors Medicines of vertue Antidotal to be used externally and internally. The externall to be hung about the body, or so conveniently placed that by the heat of the body, their vertue may be exhal'd, (or being by an innate quality effluvious of themselves, as Gums, Spices, Herbs, Roots, &c. for the altering and correcting the ambient air (that which is continually about us) drawn into the

the mouth and nostrils, and so into the Lungs: These they call *Amulets* by a general name; and were compounded of many bodies, as *Pomanders*; or Simple, as some sorts of pretious stones, *Amber*, *Mercury*, *Arsenic*, &c.

That *Amulets* are of use is not to be disputed, but it may be a question whether these Minerals shut up within their intranspirable Occluders, do eradiate or beam forth spirituous Vapours; if they do not, what use can they be of, if they be placed about, or born about the body, and do emit or send forth any spirituous and thin parts, we may suppose them of ill consequence: But being placed about the body, if their spirits emitted, could be made friendly to ours, but in reasonable proportion of *Homogenitie*, they might be of excellent use when the cause is *ab extra*. That Roots, Herbs, *Pomanders*, &c. are of good use to salubriate the Air while they are held to or about the Nose, we doubt not, but held or placed, or carried at a distance alter it not to our purpose.

These are neat and cleanly things, and take with all; I wish they were as effectual.

But if you would use an external Medicine as a preservative against Infectious Air at any time or upon any occasion, (not that you are advised to rely in an Internal or External Antidote, onely to use them as the lawful means) one shall be commended to be used in form of an Ointment, it is but a plain Medicine, think of it as you please, the efficacy of it is known; The Ingredients are *Brimstone* poudered very fine, or rather the flower of *Brimstone*, fresh *Lard*, or *Butter*, Oil of *Elecampane*, with

with the addition of a little of the Chymical Oil of *Wormwood*; There is a common Medicine in the countrey made of *Brimstone* and *Cream*, its use is known to all; The person that useth this Ointment, is perceived at a distance, by reason that the *Brimstone* being heated by the body, its spirits are drawn out, and mixing themselves with the Air are drawn (with the Air) into the bodies of them that are standers by, who perceive it, and are apt to say that there is a stinck of *Brimstone*, and so people are apt to say of other things, whose Odours are healthful and resist putrefaction, when in as propriety we are only to attribute stinches to those bodies whose Odours are unwholesome and promote putrefaction. But the *Camphire* and Oil of *Wormwood*, added in their due proportion, as they add to the efficacy of the Medicine, so they render it not unacceptable, but grateful to the Brain; rub it upon the Breast, Arms, and Thighs, and you may trust to it as to a Medicine or Antidote External against Infectious Air, at any time, and for other uses.

Their outward preservatives you have been told, and their use.

The Internal Medicines are Gallenical or Chymical; The Gallenical are Confections, as Methridate; The Treacles, (of late invention) the London Treacle, Diatessaron, Bezoardick-waters. Simples, as Gumms, Herbs and Roots, such as to instance a few, *Myrh*, *Aloes*, &c. *Rue*, *Wormwood*, *Masterwort*, *Gentian*, *Aristiloch*, &c. The Chymical Θεοπηρτος, Antidotus ζωήτιλος *Quercit. Elix. Prop.* with many others; the mineral preparations

rations as they are nimble in their operations, and do good things when they hit on't, being of themselves poisonous and adverse to our natures, unless duly prepared by art, become not Antivenal or effectual against poison, therefore with great care to be administred by grains and drops, that the Dose be not exceeded; cannot be taken with that courage by the Patient, as those Medicines which unprepared are not unwholesome, nor in no sort destructive to our natures. The Galenical Medicines abovementioned, that they are good and profitable all do allow, but being Harsh, Gross, and Nauseous, to Squeamish Stomachs, and to most Especially being sick, in so much that the smel doth much offend many, but much more the taste (as that of *Methridate*, or any of the Treacles) that when tis as it were forced down by a mans reason tis forced up again.

The consideration of which hath given occasion to some to endeavour some neat Preparations of most eminent efficacy against most Distempers whereunto man is commonly subject, well tasting, not at all Nauseating the Stomach, (unless the very name offend, for divers are observ'd to spit at the very nameing of Physick) and indeed nothing more grateful and friendly; Such as is this our *Universal Elixyr* or *Spirituous Liquour* (a Medicine haing in it the Quintescence or the purest parts of its Ingredients, which is essentiated with the most powerful and effectual resisters of Putrefaction and Malignity.

Now those things that are most adverse to our natures are poisons, or poisonous qualities (which as Authors say; are occult and hidden, and there is

reason so to think, for if they were not hid from our understanding, possibly something might be found out not only to encounter, but to overcome them (oftner then is usual) with Medicine: Moreover as these enemies to nature are occult, we may conclude they are of exquisite thin parts: you may also believe that those things we take into our bodies, to expel poisons, should be of quality proportionable to their Antagonists, and be indued with rare and tenuious parts, and heat also; which may beget this objection in some that do not so well understand how Venene and Malign Distempers, which are for the most part accompanied with intense heat) can be cured by Medicines that are hot, because in the general practice of Physick, contraries are cured by their contraries, which is that; As to those who (κατα κρασιν or natural temper) are hot and dry; to such *Cordiack* refrigerants; to the contrary temper, *Cale facients* are appropriate. But in malig'n and venemous Diseases which are alwaies accompanied with heat, Coolers tho' Cordial, are less useful if not altogether improper; but those Medicines that are found by experience to be most prevalent and ought to be placed in the front in defence of the spirits which are in danger of being overcome by their assailants, whose qualities tho hid, yet furious and impetuous, are Medicins of vigorous Warmth, Heat and Activity, as are all true and effectual *Alexapharmacaes*, or Medicines having power and vertue seated in them (by the Author of all vertue) to cure and expell poison, and Diseases of venemous qualities. That this is so, the examination of the qualities of

the ſimples that are in compoſitions accompted *Specifick* in this caſe, will inform the doubtful. That Medicines, that are proper to cure malig'n Diſeaſes are hot, we may believe our own taſt, that this our *Univerſal Elixyr* is hot, your own ſence will tell you, that it is not too hot, your own experience after you have taken a little quantity; may inform you: That it is familiar to Nature and agreeable to the Stomach, and not at all too hot and may indifferently be taken by all, do but once believe the word of a ſtranger. I ſhall ſpeak but a word or two, of two or three of the Ingredients of this *Univerſal Medicine* (wherein there is not a few) and then ſhall ſhew you how to uſe it. At my being in *India An.* 45. where I obſerved the Pagans practice and adminiſtrations in deſparate caſes, high Feavers, Impoiſonings, &c. I found they dealt much in ſimples, and learning their uſuall Doſe, which was but little in quantity, I ſuppoſed them of ſoveraign vertue to produce ſo good effects, ſo ſpeedily; taſting of them, I was confirmed in my opinion; ſince that time the continual uſe of them (in many dangerous caſes) by here and there one that underſtood their property, hath rendred events as proſperous as Naturall cauſes could allow.

Some others of much longer date in *Europe*, yet not of ſo frequent uſe in the practice of Phyſick as there (ſhall I ſay) inæſtimable worth doth deſerve.

I ſhall now proceed to ſhew you how, and in what manner it is to be taken as a preſervative. Immediatly before you go abroad in the Morning, take half

half a Spoonful of this (it is to be understood that if you do not go forth you are to take it, either before or after you have eaten what you intend) and at night when you go to bed. The same quantity you may take at any time of the day, if your business leads you into company or place suspitious. This small quantity having in it the purer part (call it Essence or what you will) of what can be imagined to be proper and effectual in a very little and not unpleasing draught we take into our mouths, where we let it remain a very little while (which we ought to do when we take it as a preservative from Contagion) before it passeth down the throat into the Stomach; now as it passeth along it leaves its flavour by the way, so that the Air received into the body, as it is receiving and drawing in, receives alteration and notable correction by vertue of the impression obtained in its stay and while tis swallowing down the throat: when it is come into the Stomach, being of spirituous & thin parts, it is immediatly conveighed to the Neighbouring parts, into the Lungs by transmeation, and then to the heart, which it makes robust to keep off any poysonous vapour; and if it be drawn in, mixt with the Air, presently it expels the same, before the spirits be affected, which if they once be, soon begin to dissipate and scatter abroad.

The use of the External Antidotes is (in short) to correct the Air of the inward Antidotes or expellers of poison, to strengthen the Heart & Spirits. That the taking of this *Spirituous Liquor*, two, three or four times a day (if you have occasion so oft to do it) is supplemental to all inward and outward

Antidotes you can think of, is not improbable; for as I said before, the impression it leaves in th'mouth and throat, corrects the Air drawn into the Lungs; and when it arrives in the Stomach, it becomes a powerful Cordial, or Antidote, Corroborating and strengthning the spirits, enabling them to rise up against their mortal foes; such are all poisons, poisonous, and malign qualities.

Shall I tell you what commendation *Rufus* (an ancient Physitian gave of a preparation of *Myrrh*, *Aloes*, *Ammoniac* and *Wine*, a bitter yet wholesome Medicine, *haud novi qui hoc potu non superraverit Pestem*, speaking as if that Medicine was of such efficacy, that he scarce knew the man that took it once a day but did overcome the Sickness. It is not my business to Eulogize, or commend, what is here treated on. I think I said before by way of Caution, that none ought wholly to rely upon any Medicine whatever; but that we use all lawful means is our duty; that we use the most effectual is our discretion; *That this is*, I leave to the censure of opinion, seeing it wholly consists of the vertue of those Ingredients, whose property is Specifickly & intensly adverse to all poison, and by an innate quality does naturally expel all Venene and malign qualities.

I shall only add thus much, that it stands to very good reason that those that receive into their bodyes those Antidotes that have power given them from the Almighty to resist, withstand, and expel poison, should be in a better condition then those that leave the tuition of their health, only to the strength of Nature.

So

So much shall suffice for the efficacy of this Medicine touching preservation from Contagion, or Infectious Air; I shall now proceed to its use in case of Infection, or suspition of Infection: It will be first convenient to acquaint you, what are the most usual signs, whereby Infection may be suspected.

The symptoms, Accidents that attend, are not unlike the signs of some other Acute Feavers, but usually more furious; They are these, *Pain in the Head; in the Back, and Loines; Sickness in the Stomach; Vomiting, Giddiness, Trembling; Shivering and Chilness over the body*, with some others.

When any of these happen, especially in sickly times, defer not going to bed; but first of all, if your Stomach be offended at any thing you have taken, and you incline to Vomit, forward it what you can; when you are thus free from what offended your Stomach, then being in your bed, dispose your self to Sweat as soon as you can; which that you may do to the purpose, help nature with this *Antipharmack*, and take about two spoonfulls of it by its self, if you please, and to chuse if you are rather chill, then hot; but if you be very hot put to it of Juyce of *Citrons*, Lemons, Orenges, Juyce of Sorrel clarified, Elder Vinegar, Rose Vinegar, as much as will sour it well; or you may take it in a draught of Sorrel, or Lemon Posset; (Sage and *Carduus* Posset are not amiss) when you begin to Sweat, drink of either of the Posset-drinks well warm'd, and Sweat plentifully; when you have Sweat as much as is judg'd;

conve-

convenient, cool by degrees, and when you have rested three or four hours, if your Distemper be removed, and as you perceive, quite gone, sweat no more that day; but if the Distemper be rather increased, after you have taken the quantity of two spoonfulls or thereabouts, the next time take three, and Sweat again, and the third time with three, or if there be occasion, four spoonfulls,

In case of Infection sweat thus three times in 24 hours, resting between whiles; if strength would suffer, a good breathing sweat so long together would be very effectual. The next day as soon as strength permits sweat again, taking as much of this as you find expedient, and so for four or five days together, untill (if it be possible) the malignity be spent wholly in sweating (sweating is the only means that helps nature in this case) or thrust out into swellings, which if they prove kindly, ripen with ordinary means.

But if the Distemper for which you took this Antidote wholly remove, you need not take it the second time.

In the beginning of this Discourse, I told you that this *Elixyr* was the proper Antagonist to malignity, whether insensibly conveighed to the body by Infection or sensibly by external Instruments, as the bitings of Venemous Creatures, which is the next thing in order to be spoken to.

What great affinity there is betwixt the poison conveighed by the wounds inflicted by Venemous Creatures, and thepoison of those occult thanatophe-

topherous, and killing qualities in malignant Diseases, shall not here to be handled. The method used in cure, nor the Medicines appointed by the Learned Antients were not much unlike, where we find the King of *Pontus* his confection, I mean *Methridate* in use, (although a Medicine frequent amongst us, yet not to be disesteemed; The Treacles, *Electuar. Orv. Diatessaron dictamn. Gentiana, Aristoloch, St. Johns-wort*, &c. with many others which are used to this day, and that with good success: you need not then wonder that I direct the *Universall Elixyr*) tho' there is not in this Medicine one grain of *Methridate*, nor any other of the above recited) for cure Internal of poison so communicated.

To any one that is hurt by a Venemous Creature give a spoonful thereof with some Juyce of *Citrons* (which is best) Lemons or Orenges, and let him sweat reasonably; how often you will find occasion to do it, the present occasion must inform you; to the part that is hurt do as you shall be directed when you come to the ontward use of it.

As malignity may be communicated by Infection.

So it may be generated within the body by putrefaction, and that two ways.

1. By taking too great a quantity of meats (tho' affording good nourishment) or drinks, into the Stomach, which cannot be digested by its heat; from indigestion, arises putrefaction; from putrefaction malignity.

2. By the eating of those things which naturally

ly have propensity to corruption; to give you but a familiar instance, Melons, Cucumbers, &c. The Distempers arising from replition, &c. generally called *Surfeits*.

When it so falls out that you have eaten too much, whether of meats, or fruits, and you find your *Stomach* somewhat burthened (rather then run the hazzard of a possibility that nature may overcome what you have eat) cause what you have eat to be brought up the same way it went down, then take half a spoonfull, or somewhat more, if you find it convenient; and if you find your self ill, gently sweat, and tis likely you may hear no more of it. In case you cannot easily Vomit, take the like quantity, and it will forward nature to digest what you have taken.

After the eating of any Cold or Windy Fruits, or meat, a little quantity hereof will profit you not a little.

In defect of the spirits, whence happen swoonings, faintings, and a distillation or scattering of the spirits; in this case this is the most appropriate Cordial.

Heavines about the Heart, often arising from grief and other causes, it removes.

Pain in the *Stomach*, caused by Wind, and Crudityes; it not only helps but removes the cause.

Pain in the *Stomach* by tough and Cold Humours it easeth, and attenuates them for expulsion.

Wind in the bowels it expells effectually.

The pain in the belly, if arising from a Cold cause

cause it wholly removes.

Inconcoction, usually proceeding from the weakness of naturall heat (sometimes from the intemperature of the *Stomach*, caused by the drinking of cold water, or other small Liquor in extremity of heat, it wonderfully remedieth.

Pains in the sides it takes away, by taking a little draught of it in Posset Drink, and *Sweating*; but these pains must arise from flatuosity, not from the inflamation of the *Pleura*.

If you have no appetite to eat, it usually provokes one.

If you have an appetite to eat and are faintish for want of something to refresh you, it is the best thing in the world to be taken, especially if you be hot.

Towards the prolonging of Life it is not a little conducing, if constantly taken in the Morning.

That great naturalist the *L. Ver. Visc. St.* Alban sayth, take his own words. *Whatsoever is given with good success in curing of Malignant and Pestilentiall Diseases, &c. may very happily be transferred to prolongation of Life; and in another place, It is consonant to reason that those things which being taken in Cures, do defend and fortify the heart or more truly the spirits against poisons, &c. being transferred with judgement and choice into diet, should have a good effect in some sort towards the prolonging of Life.* pag. 190, *&c.* Some of those Cordial simples he mentions, as *Lignum, Aloes, fol Indam, Mint, Saffron,*

Cardaus, &c. he propounds waters to be made of these, not such as our phlegmatick common distill'd waters, but waters that are lively, and sending forth a Benign vapour; he objects against burning waters of spirit of wine; Some may suppose that the spirit of this *Elixyr*, is too hot or burning, & may yeild an heat preditory to the spirits, which may be an objection against its continual use directed, and advised, as conducing to long life; to which I answer, That as wine or any other cordial *Liquor*, if immoderately taken, doth prey upon the spirits, so this may; but if it be taken in the quantity advised (or in somewhat a greater, for the person that takes it may easily judge what will be convenient) every Morning, instead of preying upon the spirits, making them eager or thin, it shall notably condense or thicken them, for I do not intimate hereby the transferring of this *Elixyr* into a dyet, drinking of it as old women do Ale in the Chimney-corner, but only commend it medically, that is, a little quantity to be taken every Morning (instead of all other Mornings draughts) for the corroborating of the Spirits, the preventing of Infection, for the resisting of putrefaction, for the correcting of crudities that abound in the Stomach, I commend it as the most salubrious, or healthful thing that can be taken fasting in the Morning.

1. By Cold and Phlegmatick Persons, such are most antient people that are stricken in years.

2. By them who have Cold, waterish, and as they call them raw, Stomachs, such are those who have accustomed themselves to drink strong drinks in their younger days.

By

3. *By them that abound with wind and crudities in their Stomach and Bowells.*

4. *By them who have no appetite through indigestion, from whence a source of weaknesses and infirmities and Diseases do spring, that being a lingring, sometimes a sudden death.*

By all generally that live a sedentary life, whose callings require not laborious exercises; to such, if the would live long, let me leave this caution with the medical use of this *Elixyr* μέτρα μὲν φαγεῖν καὶ πιεῖν πάντων μέτρον ἄριστον, that is, *Be moderate in eating and drinking*, &c. and I may warrant you as far as the Art of Physick will reach.

I say I commend a little quantity hereof (which you may guess by discretion, as half a Spoonful, or a little more) to be taken every Morning instead of all other liquors whatever, which you should do well to take upon an empty Stomach.

About an hour after eat what is convenient for you.

I shall last of all shew you of what admirable use it is of, to be used outwardly, and how to be applied.

1. To any part bitten with any Venemous Creature whatever, apply it upon a fine ragg or pledgeat of lint dipt therein. But first of all let the *Lady with her little sharp incision knife* make some little incisions on the place that is hurt till it bleed, then after this manner apply a Cupping-glass; take the Glass, dry it, rub it that there be no moisture in it, dry a little flax or tow at the fire, put it into the

Glaſs, and light it with a Candle or Paper; and as the flame is almoſt ready to go out put on the Glaſs and hold it a little hard too, untiil their appear a ſwelling ariſe under the Glaſs; take away your hand and the Glaſs will ſtay on of its ſelf, there let it ſtick a quarter of an hour, remove the Glaſs and die blood, and waſh the inciſions and the hurt with this Liquor; dip lint therein, and apply it, putting over it a warm Plaiſter; obſerve that wounds made by Venemous Creatures, muſt be kept open very long, and while any ill ſymptomes appear, uſe this as one of the Choyſeſt Medicines; when you have thus dreſt the wound, let the perſon wounded go to bed, and give him of this one full-Spoonfull at the leaſt, with as much of the Juyce of Citrons, Vervane, Rue, or Mugwort, and ſweat thereon; the next day (if you think the Venome in good meaſure drawn out, you need not apply the Cupping-Glaſs the ſecond time) did your lint again and apply it as at the firſt, and ſo till all be well. In want of Cupping-Glaſſes (tho' they are much more effectual) apply the vents of pullen, &c.

To any part bitten or hurt with the teeth of Animalls, not Venemous, as Man, Horſe, Dog, (not mad) if the part hurt become of an evil colour and ſtincketh uſe this; many times it happens through a fall or blow upon the mouth, a Tooth may bruiſe the fleſh, if the breath ſmell or the place looke white, the place bruiſed corrupts; waſh it with this there is nothing better.

To any part that is gangreend apply it. That there is a gangrene in any part you may know it by

theſe

these signes, the place affected will become of an ill colour, blackish, look livid, sometimes it will blister, as oftentimes in Hydropick Distempers, it will send forth an evill savour, if you prick it or touch it with the point of an incision knife, it will not bleed, nor is sensible of pain. Let the Lady take her incision knife, and make some incisions in the place till it bleed, and the part sensible of smart, dip a fine ragg, (lint is better) in this *Elixyr* a very little warmed, and apply it with a warm Plaister over it; do this once in twelve hours; if after some few applications you see a separation or division betwixt the sound and the unsound, or dead part that is gangreend, health and cure may be promised; use this until the black and stincking flesh be wholly removed, then to your own salve again to skin it up.

To any sore that looks blackish and stincks it, may prevent a gangre'n, it will quickly correct its evil smell, if you wash it therewith.

To ulcers in the mouth and throat, if they look white in the bottom, if not proceding from a venereal cause, used by its self it is effectual but if they do, then mix with it as much of the Oil of Vitriol as will render it notably tart, touch the Ulcers gently therewith.

To Impostumations in the mouth, after they are opened it cleanseth and healeth them sound,

To the Gums (if rotted with the Scurvy, stinck, and look ugly) lanced and washed therewith twice a day makes them perfectly well, and is the best thing can be used.

Into an hollow Tooth if it cause the breath to smell

smell, dip a little lint therein, and put it into the hollow, and it will preserve the breath.

Into the Eares, when there is dulness of Hearing and pain, if proceeding from a cold Cause, instill three or four drops, and stop them with Wool, Lint or Cotton, to keep out the Cold.

In all which Cases, and many more herein not mentioned, if inwardly taken, or outwardly applyed, 'tis a second to none whatever.

To conclude; After a man hath spent himself with hard labour, whether of mind or body, weary with travelling, spent with heat, or any otherways debilitated, let him take but a little of this, and it cannot be Imagined how it will raise up his spirits, almost to admiration.

It is therefore of most necessary use to be at hand upon all occasions, and not amiss to carry a little glass with you in your pocket when you travail, and before you eat or drink, if you be hot, faint, tired, or any way indisposed, I commend it as the best, and truest Cordial you can take.

Note, That its vertue never abates by keeping.

Note, If any Glass be not full, or one fuller then the other, it is not that it wants its just quantity, but because the Glasses cannot be equally fixed.

The

The Stationer to the Reader.

THe Authour hath attributed many, (and not underserved) vertues to his Universal Elixyr *which are confirmed by several that have made use thereof, and no faults I have espied but one (which I thought good to publish for information of the people that is, it cannot be had without mony; yet the price is inconsiderable in regard of its worth: You may have it at the Grey-hound in St.* Pauls-Church-Yard *at a Stationers shop ready put up in Glasses containing about five Ounces, for 2s. 6d. a Glass.*

FINIS.

These things following, are sold likewise at the Grey-hound in St. Pauls-Church-Yard. *And by* William Terreweſt, *Bookſeller in* Oundle *in* Northamptonſhire.

POmanders, (to be ſmelt to) to prevent the Infection of the Plague, prepar'd according to the Advice of the Colledge of Phyſitians; And are to be ſold at the Sign of the *Grey-Hound* in *St. Pauls-Church-Yard*; the price is one ſhilling.

Dr. SEE'S *Internal Baſſom*, at 5*s.* a whole Box, and 2*s.* 6*d.* half a Box, with a Book of Directions how to uſe it.

Dr. MAYS Lozanges, againſt Coughs, and Conſumptions, the beſt for that kind as ever was yet made, at 2*s.* 6*d.* the paper, each paper being a quarter of a pound.

BRITISH MUSEUM